Y. Lemopulo

CONFIDENTIAL
Not for publication

route de Ferney 150
P.O.Box 2100, 1211 Geneva 2

M I N U T E S

OF THE

MEETING OF THE EXECUTIVE COMMITTEE

OF THE

WORLD COUNCIL OF CHURCHES

13 - 15 July 1989

Meeting held in

Zagorsk, USSR

TABLE OF CONTENTS

1. OPENING ACTIONS 1

A. Introduction and Worship 1
B. Roll call 1
C. Minutes of previous meeting 1
D. Adoption of agenda and timetable 1

2. REPORT OF THE GENERAL SECRETARY 2

3. PRELIMINARY REPORT OF THE MODERATOR OF THE FINANCE COMMITTEE 4

4. INTRODUCTION TO COMMITTEE WORK 5

5. ROMAN CATHOLIC RELATIONS 5

6. PUBLIC ISSUES 7

7. SPECIAL FUND TO COMBAT RACISM 10

8. JUSTICE, PEACE AND THE INTEGRITY OF CREATION ... 10

9. REPORT OF AD HOC GROUP ON PROGRAMMATIC REORGANISATION 12

10. REPORT OF THE MODERATOR TO CENTRAL COMMITTEE ... 15

11. REPORT OF PROGRAMME SUB-COMMITTEE 16

12. REPORT OF THE NOMINATIONS SUB-COMMITTEE 17

A. Seventh Assembly Participants 17
B. Appointments to Committees and Commissions 17
C. Application for membership 18
D. Application for affiliation 19
E. Membership of Public Issues Committee 19
F. Membership of Group on Programmatic Reorganisation 19

13. REPORT OF THE FINANCE SUB-COMMITTEE 19

14. ACCESS TO TAPES OF CENTRAL COMMITTEE 20

15. DATES OF NEXT MEETINGS 21

16. CLOSING ACTIONS 21

* * * * *

APPENDICES

I. Attendance 22

II. Membership of sub-committees 24

III. Special Fund to Combat Racism:
List of allocations for 1989 25

IV. Report of the Ad Hoc Group on
Programmatic Reorganisation 28

FOREWORD

The Executive Committee took place at the Moscow Theological Academy, Zagorsk, USSR, at the invitation of the Russian Orthodox Church.

At the opening session on 13 July, the Rector of the Theological Academy, His Eminence Alexander, Archbishop of Dmitrov, welcomed members of the Executive Committee to Zagorsk and expressed appreciation that the WCC had accepted the invitation of the Russian Orthodox Church and the other WCC member churches in the Soviet Union to meet in Moscow.

On 14 July, there was an evening meeting with students of the Seminary giving an opportunity for mutual sharing. The students spoke about their studies, stressing the importance of learning to practice a deeper spirituality; the choir sang some liturgical music and Russian songs. Representatives of the WCC gave a presentation on the work of the Council.

During a session on 15 July, the Very Rev. Archimandrite Theognost, Father Superior of the St Trinity Monastery, was welcomed by Dr Held, who expressed the appreciation of the Executive Committee for the opportunity to hold its meeting in the Academy, surrounded by the prayerful community of the members of the monastery.

The Father Superior addressed the Executive Committee and staff present, greeting them on behalf of the brethren of St Trinity Monastery. He took the words of Jesus Christ, "all will know that you are my disciples if you love one another", noting that we all have our own field and our own flock but we have the same seed in our hands - the Word of God. The plants which grow from these seeds may be different from each other, but the fruits are the same. He asked members to convey to their people the warm greetings of the Russian Orthodox Church, and to tell them that they continue to pray for the unity of the churches knowing that people everywhere are praying for the same.

The Moderator and General Secretary presented gifts including a number of books for the Library of the Academy to mark the occasion of the Executive Committee's visit.

Digitized by the Internet Archive
in 2019 with funding from
World Council of Churches

https://archive.org/details/minutesofmeeting00unse_83

WORLD COUNCIL OF CHURCHES

EXECUTIVE COMMITTEE MEETING

Zagorsk, USSR
13-15 July 1989

1. OPENING ACTIONS

A. Worship

Worship on the three days of the meeting was planned by Rev. Terry MacArthur of the WCC staff, and meditations on the subject of ikons were given by Fr Vladimir Ivanov.

The meeting was convened at 10.05 a.m. on Thursday 13 July 1989 by the Moderator, Dr Held. The Rector of the Moscow Theological Academy, His Eminence Alexander, Archbishop of Dmitrov, welcomed members of the Executive Committee to Zagorsk.

B. Roll call

The General Secretary called the roll of those attending and presented apologies from Patriarch Ignatios IV, Dame Nita Barrow, Metropolitan Chrysostomos of Myra, Mr Béna-Silu and Dr Aaron Tolen.

It was decided to send a message of good wishes to Dr Tolen and his wife who had recently been injured in a car accident.
Rev. M. Piske was delayed due to travel difficulties but was present at an additional (closed) session in Moscow on 16 July.

C. Minutes

The minutes of the meeting held in Geneva on 12-17 February 1989 were confirmed.

Mr Coïdan explained to members of the Committee that, due to an error in one of the appendices, a revised text of the minutes had been printed. Copies of the new version were distributed to those present.

D. Adoption of agenda and timetable

The agenda and timetable were adopted.

2. REPORT OF THE GENERAL SECRETARY

The General Secretary highlighted a number of events and indicated some important items in the life of the Council to be noted since the last meeting of the Executive Committee in February.

A. The new edition of the Ecumenical Prayer Cycle had been published. This should be seen as a contribution to the fellowship of churches that we seek to be in the WCC, and he commended it for use by churches and individuals.

B. China: Apart from the political situation (see under Public Issues, page 8), the General Secretary pointed to two involvements with the church in China: the WCC had cooperated in bringing a group of Party Leaders to visit Christian centres around the world in order for them to gain some exposure to religion in society and the role of religious bodies in an open society. Secondly, six delegates from China had been full participants in the San Antonio Conference on World Mission and Evangelism, the first time that such participation had been possible for more than 30 years.

C. Namibia: The WCC's principle involvement is through CICARWS which is involved, together with the 3R Committee of the Christian Council of Namibia (Repatriation, Rehabilitation and Reconciliation), in the major logistical, political and psychological situation surrounding the return of refugees to Namibia. The UN High Commissioner for Refugees has accepted CCN as its counterpart in this work, and an observer team is in Namibia until after the November elections. A group of eminent church persons will be there before and during the elections to monitor the process, coordinated by CCIA and PCR.

D. South Africa: Follow-up to the work of the Eminent Church Persons' Group (ECPG) is in process and the full report would shortly be published. The General Secretary reported on private conversations he had recently held with some church leaders from South Africa.

E. Nigeria: The General Secretary spoke of his official visit to the churches of Nigeria in March, together with other staff members. He was impressed by the popular participation they encountered, explained in part by the numerical growth of the churches, especially the African Independent Churches; the history of WCC involvement in the country especially in the period during and following the civil war; and the growing tension between Christianity and Islam.

F. El Salvador: Following the murder of Maria Cristina Gomez in April, teams of women are visiting El Salvador as a sign of solidarity, testimony, faith and hope with the women in El Salvador. The aim is to maintain a visible presence of women's solidarity, as a testimony to the sacrifice and witness provided by women in this and other conflict areas of the world.

G. Ad Hoc Group on Programmatic Reorganisation: A report would come to the Programme Sub-committee. Meanwhile plans were going ahead for a closer relationship between PTE and Bossey.

H. JPIC: Following the second meeting of the Preparatory Group held in April, a first draft of the basic document was being sent out to members of Central Committee and member churches requesting comment and response.

The European Ecumenical Assembly Peace with Justice held in Basel, Switzerland in May 1989, sponsored jointly by the Conference of European Churches (CEC), and the Conference of European Bishops (CCEE), had been widely acclaimed. The Moderator of CEC, Metropolitan Alexiy of Leningrad, is also a deputy in the Soviet Parliament, and reported there on the Basel meeting. Regional JPIC meetings are also being planned in other regions.

In discussion, Dr Bührig referred to plans for the JPIC World Convocation in Seoul. The Preparatory Group had tried to prepare contingency plans for a smaller number of delegates in case financial resources were not sufficient to cover the full budget, as requested by the Executive Committee, but nevertheless in the hope that it would be possible to return to the original plan to invite between 500 and 550 participants. She said they had been encouraged by responses to an appeal sent to congregations, groups and individuals, and there was a strong feeling that the churches must be well represented in Seoul.

On the same theme, Bishop Antonie noted that the preparations for the Basel Assembly had concentrated on Peace and Justice, but those present did not limit themselves to these issues but had tried to deal also with the question of the integrity of creation. He urged that Seoul should take this third aspect more carefully into account and plan for some qualified specialists to speak on the specific issues contained in the 'integrity of creation' theme including genetics, deforestation, pollution, etc.

Metropolitan Gregorios expressed regret that no significant word had come from Basel about nuclear weapons to rouse the conscience of Christian nations in Europe whose responsibility for wars and for world injustice is so great. He saw the integrity of creation as the comprehensive concept into which justice and peace should be fitted, but sometimes this leads to a highlighting of environmental issues to the detriment of justice and peace issues; this should not be allowed to happen in Seoul. He also pointed out that integrity of creation does not concern only the safeguarding of the environment.

The Moderator urged that attention be given to planning the acts of covenant at the Seoul World Convocation, particularly in view of problems encountered in San Antonio related to the Acts in Faithfulness. The General Secretary noted that the Unit II Committee in Moscow would be asked to establish areas on which commitment should take place. The hope is that delegates will be recognised representatives of their churches, and, while they will not be in a position to commit their churches, their commitment as individuals should include the engagement to bring the challenge to their church. It is intended that the commitment at Seoul will be appropriated by the Assembly in a more binding way.

Archbishop Makhulu asked for some clarity on the question to what extent the General Secretary consults member churches in a particular country with regard to actions relating to that country. The General Secretary responded that he was always open for advice on delicate situations, but where a confidential encounter was requested, such consultation was necessarily limited and confidential.

3. INTRODUCTORY REPORT OF THE FINANCE COMMITTEE MODERATOR

Dr McCloud presented the preliminary report as follows:

For the second time, the Finance Committee of the Central Committee is meeting prior to the actual meeting of the Central Committee, and hopes to finish its work in time for its members to participate fully in the sessions of the Unit Committees to which they belong. The members of the Finance Committee have therefore agreed to join us in Zagorsk and we are grateful for their extra availability.

Most of the agenda items will be dealt with as Central Committee issues and will consequently be reported to the Central Committee. They are: the 1988 accounts; appointment of Auditors for the 1989 accounts; the 1990 budget; as well as reports on special funding requests, on proposals for the allocation of undesignated interest, and on the Women and Finance study and consultation process.

However, two items would have to be dealt with as Executive Committee issues:

- firstly, the Sub-committee would be looking at the funding of the JPIC consultation for which the Executive Committee had asked that contingency plans be brought to its attention at this time, so as to remain within the limits of available funding;

- secondly, the Sub-committee had requested that an evaluation be presented on the experience encountered so far with the allocation of undesignated interest earned on the general reserves of the Council to new, short-term experimental programmes that cannot otherwise be funded.

The Sub-committee would be reporting to the Executive Committee on these two items later in this meeting.

For the information of the Executive Committee, Dr McCloud reported on the 1988 results for the Council as a whole, and also mentioned where we are to date in the 1989 exercise:

For the second year in a row, the Council has seen a deficit on its operating results. The total shortfall in 1988 was Sfr 928,775 as against over Sfr 1.3 million in 1987. This was less than had been anticipated when the budget was approved. Expenses were approximately Sfr 850,000 less than authorized. On the other hand, as a consequence of the strengthening of the US dollar, the undesignated income of the Council has ceased to decline and designated income has increased for the sixth consecutive year since 1982.

4. INTRODUCTION TO COMMITTEE WORK

The General Secretary indicated the agenda items for the Programme and Staffing Sub-committees. It was agreed by general consent that there be appropriate collaboration between the Finance Committee and the Programme Sub-committee on the JPIC issues to be discussed.

Mr Per Voksoe presented an invitation on behalf of the Church of Norway for the Executive Committee to meet in Oslo in September 1990. This was added to the agenda for the Programme Sub-committee.

5. ROMAN CATHOLIC RELATIONS

Pastor Jacques Maury, co-moderator of the Joint Working Group between the World Council of Churches and the Roman Catholic Church, introduced a discussion paper posing a number of questions on the present situation of relationships with the RCC. He indicated that the Sixth Report of the Joint Working Group would be presented to the Seventh Assembly. The text would be shared with Central Committee in March 1990 thus giving an opportunity for the discussion originally scheduled for the Moscow Central Committee.

Mr Maury stated his conviction that we have to find more creative ways and significant means for dynamic and fruitful cooperation with the RCC in all faithfulness to our ecumenical cause. The fact that the WCC is raising questions about its own nature is also important for its relationships with the RCC.

The Executive Committee discussed the questions in the following terms:

1) How are we to show our solidarity with those affected by "Roman Catholic centralism" (theologians, bishops, etc) while remaining faithful to our partners in Rome?

2) What might be the nature of a Council which would be wider than the WCC and could be established with the Roman Catholics? Should we consider the possibility of a solemn declaration to this end from the Canberra Assembly?

3) In the context of Faith and Order, the Joint Working Group or any other context, what points should be given priority in future dialogue? Should we not move away from ecclesiology and focus instead on mission, for instance in the ethical sphere?

4) In the light of persistently resorting to the argument of "the difference in nature" between the RCC and the WCC, should we not ask ourselves about the "ecclesial reality" of the WCC and growing communion within the Council? Do its member churches credit it with having such a reality and, if so, what is it? There ought to be more clarity on these points in our discussion with Roman Catholic partners.

5) The dialectic between bilateral and multilateral conversations is also important. To get out of the persistent (and unstated) dilemma should we not envisage a large-scale consultation between the WCC and Christian World Communions?

In discussing these questions the following points were made:

One of the problems faced is that of reciprocal invitations to meetings: the WCC tries to include representatives of the RCC in its meetings, but the RCC through its different councils and secretariats does not invite WCC representatives on a similar basis. Although it is normal for WCC to inform the Pontifical Council for Promoting Christian Unity (CPCU) or the respective Vatican office whom it wishes to invite to a particular meeting, it should not be necessary to ask permission to do so.

Archbishop Kirill stressed that every church has a right to its ecclesiological self-understanding - this is a fundamental principle underlying the WCC. There can be no serious dialogue between the WCC and the RCC if we do not take this ecclesiological self-understanding seriously. Another concern should be discussed however: that of proselytism and uniatism, which are currently the subject of dialogue between the Orthodox and the RCC.

Reference was made to the fact that a large number of NCCs and three regional ecumenical bodies do have full RCC membership. The British Council of Churches is terminating its present form and starting up in a new way in order to include Roman Catholics as full members. Is there any way in which the WCC could establish a wider constituency to allow for greater participation by the RCC? Could the Canberra assembly make some statement on this question? Or are there possibilities to intensify cooperation in a structural way, for example by strengthening the Joint Working Group?

Realistically it is clear that the WCC's main partner is the CPCU, which does not have the authority to speak for the Catholic Church on all issues regarding unity and cooperation.

The Faith and Order Commission will continue consideration of the theme "The Unity We Seek" in the period up to the Assembly, starting from the level of community already achieved in the ecumenical movement, and looking at steps towards a more complete form of visible unity and its relation to the task of serving, as well as the renewal and unity of humanity in the world.

Prof. Sabev noted that many of the questions raised will be included in the Sixth Report of the JWG and continue to be on its agenda. In general terms, it seems to be easier to distinguish progress by member churches and national councils at local and national levels than between Geneva and Rome.

Mr Maury's paper was passed to the Programme Sub-committee for further study.

At a later session Dr Nababan reported on behalf of the Programme Sub-committee. After further discussion, the Executive Committee agreed:

1 to receive the report from Rev. Jacques Maury, Co-Moderator of the Joint Working Group between the World Council of Churches and the Roman Catholic Church;

2 to express the view that relations at local level are just as important as those at the global level. This is not merely a question of dialogue at the global level but takes account of the many dialogues and other ecumenical endeavours at local level;

3 to request the Joint Working Group to evaluate recent developments in the national conciliar structure in Great Britain and other countries where Roman Catholics have membership in national councils of churches;

4 to urge that, with regard to the various traditional relations such as, for example, the membership of Roman Catholic theologians in the Faith and Order Commission, efforts be made to make use of the wisdom and experience of Roman Catholic brothers and sisters in the consultative work of the WCC;

5 to recommend that procedures be evolved for inviting Roman Catholic participants, consultants and observers to official ecumenical world meetings of the WCC along the following lines:

a) in the case of delegated observers and other official representatives of the RCC, the CPCU should be requested to approve or nominate such participants officially, in consultation with the appropriate body in the WCC;

b) in the case of consultants to be invited, the CPCU should be informed of such invitations well ahead of time. If in a period of one month the CPCU has not substantially objected to such a participation, the invitation would stand;

c) that, in cases where a person is invited by the WCC on the basis of his/her expertise, the CPCU should be informed, making it clear that such a person is not attending the meeting as a representative of the RCC;

d) that these matters should be brought up in the Joint Working Group and an agreement reached.

6. PUBLIC ISSUES

Mr Koshy reported that the additional procedures for Public Issues agreed by the Executive Committee at its previous meeting had been sent to members of Central Committee and would have to be adopted at the beginning of the meeting. Information was also being shared with Central Committee members regarding actions taken by the Officers and the General Secretary since the last meeting in Hanover in August 1988.

He outlined proposals for possible action by the Central Committee as follows:

A. South Africa: There is no basic change in the situation but it will be important to obtain first-hand impressions and interpretation of developments from those coming from the region.

B. Namibia: Detailed reports would be shared with the Unit II Committee. A Message or Letter might be sent to the Christian Council of Namibia (CCN) to affirm solidarity with the churches in view of their work with returning refugees and in the pre-election period.

C. Jerusalem: It is proposed to send a message to the Heads of the Christian Communities in Jerusalem supporting their witness and underlining the urgency for an International Peace Conference.

In response to a question, Mr Koshy affirmed that responses have been received from Jerusalem acknowledging the support received from the ecumenical community.

D. Lebanon: It is proposed to prepare a statement reaffirming the basic position of the WCC regarding Lebanon.

In addition, information would be shared on the following:

E. China: Two messages have been sent to the China Christian Council by the General Secretary in recent months, and responses received. Clearly there are implications for the churches in the new developments taking place, and already relationships on the international level are affected. It would be important to maintain contacts with the Chinese churches in all ways possible, and to share information received with WCC member churches.

Metropolitan Gregorios provided some additional background information on the recent events in China, contrasting the non-violent character of the student protest and the violence with which it was suppressed. It was agreed that an appropriate message should be sent to the churches in China. The exact form would depend on the decision of Central Committee.

F. Sri Lanka: Mr Koshy underlined the serious nature of the situation which had further deteriorated in the past days. It was agreed to ask CCIA to keep the situation under observation and to take action as appropriate.

G. Afghanistan: CCIA continues to monitor the area which is in a state of continuous war.

H. Sudan: There had been a possibility for a peace settlement until the recent military coup; it will take time before an assessment can be made and the peace process continued.

I. Romania: Rev. Jacques Maury, together with Mr Wilhelm Nausner on behalf of CEC, had recently visited member churches in Romania. They were impressed by the vitality of church life and by the construction and reconstruction of many churches and monasteries. The refugee problem continues, with an increasing number of ethnic Germans including many pastors emigrating to the Federal Republic. He stressed the need to develop and preserve all possible contacts between the Romanian churches and the international community in order to show solidarity and develop dialogue with them rather than appearing to be in judgement.

Bishop Toth expressed regret that the visit had been limited to churches. From government sources it is clear that the policy of systematisation and destruction of villages is being maintained, even though this fact may be denied elsewhere. The Hungarian churches are facing an economic and political problem which they cannot carry alone; there are now many Romanian refugees also, besides those of Hungarian origin. He spoke in favour of a statement from Central Committee.

The report by Pastor Maury was received and the section on Romania was referred to the Programme Sub-committee.

At a later session, Dr Nababan presented the report of the Programme Sub-committee. Bishop Toth felt that two different issues were at stake and asked that the problem of ethnic minorities be treated separately from that of Human Rights.

The General Secretary explained that, in response to the request of the Hanover Central Committee, he would make a special report on Romania, independent of the Public Issues process.

At the request of the Executive Committee, Dr Nababan agreed to revise the text from the Programme Sub-committee, as follows:

1 The Executive Committee received a report from Rev. Jacques Maury about a recent visit of WCC/CEC representatives to member churches in Romania;

2 At a later stage the Programme Sub-committee received further information on church life and ethnic minorities in Romania from Bishop Dr Karoly Toth and Metropolitan Antonie of Transsylvania;

3 The Sub-committee noted that the issues reported on and comment made during the discussions would be given attention in the General Secretary's report to the Central Committee in Moscow in response to the request of the Hanover 1988 Central Committee meeting;

4 The Sub-committee recommends that the churches in Romania be asured of the fraternal feelings and solidarity of the WCC, and expresses the hope that vivid contacts will further develop between these churches and WCC constituencies in Europe and around the world.

Ethnic Minorities in Eastern Europe

1 The Programme Sub-committee recommends that the WCC study the problems of ethnic minorities as they have emerged in recent years;

2 The Programme Sub-committee further recommends that the CCIA be asked to bring a preliminary analysis of these issues for discussion at the next meeting of the Executive Committee.

These recommendations were agreed by common consent.

7. SPECIAL FUND TO COMBAT RACISM

In a closed session (which took place in Moscow on 16 July), Rev. Barney Pityana presented the list of allocations for 1989 as proposed by the Officers of the PCR Commission. Fifty-nine applications had been accepted and the total allocations proposed amounted to $635,000. Half the available amount had been awarded to groups in Southern Africa, and the PCR Officers had felt it appropriate to give particular visibility to Namibia. An increasing number of applications are being received from Latin America related to the struggle for participation of the indigenous peoples.

Archbishop Makhulu asked that the description about the grant to SWAPO (Namibia) be reworded as it was misleading. He stressed the fact that the situation there is a continuously changing one, and special care will need to be exercised in transferring funds.

In response to a question regarding a proposed grant to the Racism programme of the Conference of Churches of Aotearoa/New Zealand, Mr Pityana said that the PCR Officers had agreed to this grant in order to show recognition of the importance of work among white people. The programme is supported by the churches but not funded by them, and such groups often find it difficult to attract funds.

With regard to a proposed grant to the West Midlands Anti-Deportation Campaign (UK), Mr Briggs queried the use of the term "racist" in relation to immigration laws, and moved that the phrase be deleted. Mr Pityana said it was important to understand that for this group, as for many others, the Immigration Act in Britain is indeed a racist instrument, and the PCR Officers wanted this description included in these terms. In the absence of a seconder, Mr Briggs' motion failed.

The Executive Committee agreed to approve the list of grants totalling $635,000 as presented by the PCR Officers for 1989 (see Appendix III).

8. JUSTICE, PEACE AND THE INTEGRITY OF CREATION

A. Participants at JPIC World Convocation

A preliminary list of participants was shared with the Executive Committee but it was noted that much remains to be done to ensure the necessary balances, as many churches have not yet sent in their lists of delegates.

Ms Skuse asked to what extent efforts had been made to ensure that a representative from each member church attends one of the world conferences in the period between assemblies, as had been agreed following Vancouver. Dr Talbot said that the churches had been circulated three times asking them to name delegates but many had still not responded. One of the difficulties is the inability to pay for their delegates, although the budget includes a certain figure for travel subsidies. Dr Love said that priority should be placed on maximising the number of member churches sending representatives to the World Convocation.

With regard to balances within delegations, Dr Love explained that the only group to which the WCC had extended the right to name its delegates without negotiation about composition and balance is the Roman Catholic Church. This is not the case for regional and national bodies, who are requested to conform to normal balance requirements. Dr Bührig said that the main difficulty with regard to negotiations stemmed from the uncertainty as to whether the total number of delegates would remain at the reduced figure of 300 or whether Central Committee would agree to return to the original total of 550. She affirmed that funds were being received to help finance delegates whose churches were not in a position to pay for their attendance.

Dr Nababan asked whether the list had to be approved at this stage, and proposed rather that

> the Executive Committee authorise the Officers, in light of our discussions and assuming that Central Committee will approve the proposal of the Programme Sub-committee to revert to the original plan to invite 550 delegates, to complete and finalise the list of participants, trying to keep the balances and taking into consideration the comments made by the Executive Committee.

The Executive Committee voted in favour of this proposal.

Dr Love expressed concern about the different arguments for returning to the original total of 550 delegates; was the real purpose to help reach the required balances or to ensure more representation of member churches?

B. Recommendation from Programme Sub-committee

At another session, Dr Nababan presented the report of the Programme Sub-committee, which was accepted by common consent, as follows:

a) The Programme Sub-committee recommends that, if finances are available, the Executive Committee agree to return to the original number of participants (550) at the JPIC World Convocation, and that, in paying careful attention to the necessary agreed balances, emphasis be placed on ensuring the widest possible representation of member churches.

b) The Programme Sub-committee wished the Executive Committee to note the following major points made in its discussions:

   i) the issue of persons with disabilities should be taken up at the World Convocation as a justice issue;

   ii) careful attention should be paid to having the affirmations and covenants fully discussed in the preparatory process for the Convocation before they are agreed upon at the Convocation itself; they should be at the centre of the Convocation programme;

iii) the Convocation should concentrate on a few main global issues which clearly show the inter-connectedness of justice, peace and the integrity of creation. These will form the basis for the commitments or covenants, and the fact of limiting them to a few main issues should facilitate full discussion and acceptance of each;

iv) the World Convocation should not be seen simply as another WCC conference but should be characterised as calling the churches to make specific commitments. This fact should be emphasised in the Convocation and a process for reception of the commitments and affirmations by the churches must be assured.

(see also Report of the Finance Sub-committee, pages 18-19.)

9. REPORT OF AD HOC GROUP ON PROGRAMMATIC REORGANISATION

Metropolitan Gregorios, Moderator of the Ad Hoc Group, presented the report (Appendix IV). He reminded the Executive Committee about the membership of the Group and its mandate to evaluate and assess present structures of the WCC. He explained that the report was addressed to the Executive Committee, and it was for the Executive Committee to decide whether to refer it, or a revised text, to the Central Committee or not.

The first section of the report referred to the plurality of contexts in which the WCC has to function, which does not facilitate coherence of programmes. The Ad Hoc Group had tried to formulate a series of guidelines as a framework for reorganising programmes, and he proposed that these be the basis for a discussion in the Executive Committee. He felt that the Central Committee should be helped to understand the need for action with regard to a certain reorganisation of programmes, approve guide-lines for this, and develop proposals for action in March 1990.

The Moderator expressed thanks to Metropolitan Gregorios and to members of the Ad Hoc Group for their work.

There was a full discussion which included the following points:

Bishop Hempel felt that a clearer focus is needed; diversity has come about because the criteria are too general. Dr Held stressed the need to bring the churches more closely into the work of the Council; he asked how we can respond to specific needs and build a more flexible working structure. How can we bring in all the aspects of koinonia, a comprehensive vision, the whole question of biblical and theological basis of the Council and see them together as the total vocation of the WCC?

Mr Briggs asked whether any analysis had been done to discover why the 1971 restructure was not fully implemented. Dr Bührig felt that there was no reflection of the work done on vital and coherent theology; she also missed an analysis of the present time in which we live.

Mr Voksoe, a member of the Ad Hoc Group, said that it had not been possible to take on a deeper analysis of the times in which we live. He felt the main calling of the WCC cannot be organised through structures. With regard to the 1971 structure, the sub-units took on more decision-making responsibility than had been envisaged, since the working groups and commissions were composed of people expert in particular subjects and could not be expected to remain simply as advisory bodies. Secondly, the human factor was perhaps not taken sufficiently into account: a programme created by a sub-unit is of course seen as important to those working on it. But there is no guarantee that a change of structure would lead to a more successful outcome - the same weaknesses and problems would probably be repeated.

Metropolitan Antonie asked that an opportunity be given to the churches to express their thinking as to what they want the Council to be for them. He stressed the importance of recreating the prophetic spirit of the founders of the World Council and finding again a centre of interest and attention. In order to achieve this, it is essential for us to be spiritually oriented.

Archbishop Athanasios was also of the opinion that the WCC should be more expressive of the churches and their needs; members of WCC committees are to some extent affected by their direct contacts with the Council but the majority of people in the churches do not feel that the WCC represents them or takes their views into consideration. He felt that national and regional councils should be more integrated rather than working separately on the same issues.

Dr McCloud was of the opinion that a change in structure would not necessarily result in any improvement; he urged that there be some central council-wide planning system to look ahead at future needs and introduce some discipline in the creation of programmes, and be realistic as to whether there are adequate financial resources available to support such programmes.

Archbishop Kirill spoke about the introduction of the new structure in 1971, recalling that there was considerable opposition from members of the Central Committee at the time because it was seen by many as too bureaucratic. The more flexible the structure, the less bureaucratic it will be - otherwise anything we create now would have to be changed again in the next five or ten years. He also stressed the need to offer the churches an opportunity to say what they want of the Council. He advocated a return to the pre-1971 structure under which the initial prophetic vision was flourishing.

Metropolitan Gregorios expressed appreciation for the helpful discussion. With regard to the envisaged timetable, he explained that the Group had two processes in mind: one for a nine-month period until the next meeting of Central Committee in March 1990, and the second going up to the Central Committee meeting in 1992 to give time for consultation with the churches.

He expressed the view that neither vital and coherent theology nor the idea of prophetic vision could be achieved by structural

changes, nor would a relational style of work. There has to be a function for responding to new needs, and the General Secretary is in the best position to carry out this task. He felt that the churches themselves need to make some structural changes, as many of them have no system for acting on information they receive from the WCC, interpreting it to their constituency and communicating a response to the WCC. In earlier times, future leaders have come to the fore through workcamps, youth work, Bossey courses, and so on, but at the present time this seems no longer the case.

Dr Post, as moderator of the Assembly Planning Committee (APC), said that the APC is hoping that there will be an adequate structure to which policy and programme matters can be transmitted from the assembly for implementation in the period following Canberra. He felt that some internal adjustments in relatively simple terms were called for for the sake of the Assembly.

The General Secretary summed up the discussion by emphasising three dimensions of the issue: 1) the need to multiply the capacity of the Council to relate better to the churches about what is going on in relation to the many issues we are involved in; 2) the need for more flexibility to respond to new challenges without being obliged to create a sub-unit structure in order to respond to it; 3) the concern to reduce the number of administrative centres which at present are too widely dispersed.

We need to go slowly and create a dimension of freedom so that at the assembly we can organise ourselves according to the current needs. If the Central Committee agrees to appoint a group to work further on this issue, one of its tasks will be to instruct the Programme Guidelines Committee of the assembly and to provide some methodology for implementing programmes requested by the assembly in such a way as not to lose time.

The report was referred to the Programme Sub-committee.

At a later session Dr Nababan presented the report of the Sub-committee, which provoked further discussion.

Dr McCloud expressed concern about the time required for the process of consultation envisaged with the churches at a moment when staff energies are taken up with preparations for the JPIC world convocation and for the assembly. Is it realistic to envisage an additional task of this nature at such a time?

Archbishop Kirill questioned the reference to the "self-understanding" of the WCC which is a sensitive issue for the Orthodox member churches. If there were to be any re-thinking which would involve changes in the Toronto Declaration, the whole question of Orthodox membership in the Council would be at stake. He asked whether there was not another way to handle the concerns without hindering Orthodox participation in the WCC, while responding to the expectations of the Protestant member churches.

In response, Dr Held said he had not understood the Programme Sub-committee's intention in this way; they were thinking rather in terms of the "common understanding of the World Council" and were not at this point seeking a study of its self-understanding.

The General Secretary reiterated the need for flexibility and freedom to re-think, but felt the timetable is too short to allow any kind of consultation with the churches before the assembly.

The recommendation of the Programme Sub-committee, revised in the light of the discussion, was accepted:

> The Executive Committee has given some thought to the present structure of programme organisation and style of work in the Geneva headquarters of the WCC. It commissioned an Ad Hoc Group to study some of the problems and to report to the Executive Committee. In the light of this report, and the discussion based on it, the Executive Committee makes the following recommendations to the Central Committee:
>
> a) that the Central Committee, at its Moscow meeting in July 1989, set up a group to study the programmatic life of the Council, reshape it, and bring concrete proposals for action to the meeting of the Central Committee in March 1990, so that the new programmatic organisation could be put into effect in the period beyond the next Assembly. The main points to be kept in mind are given in the document as shared with the Central Committee (CC minutes, Moscow 1989, Appendix IV);
>
> b) that the Central Committee request the staff to propose a process of consultation (with the member churches) on the common understanding of the WCC, the relation of the WCC to its member churches as well as to non-member churches, and that due consideration be given as to how the Seventh Assembly might contribute to this process.

10. REPORT OF THE MODERATOR TO CENTRAL COMMITTEE

The Moderator outlined the report he proposed to present to the Central Committee, which would include an account of the work of the Executive Committee since the last meeting in August 1988.

In response to a question regarding the issue of inclusive language, Dr Held spoke about the particular concern of the Orthodox and other churches with regard to language used in worship which does not always take into account the full expression of ancient wordings which convey meanings that are not so apparent in today's terms. The Central Committee agreed in Hanover to a study being carried out on the subject, and although this will be done in the period following the Canberra Assembly, efforts are already being made especially in Unit III to take this question seriously.

Dr Bührig expressed appreciation for the emphasis given to the JPIC process, while Dr Love welcomed the opportunity offered for frank discussion on issues which divide us.

The Moderator was asked to include reference to the new edition of the Ecumenical Prayer Cycle, and to make some reference to the significance of the recent San Antonio World Conference on Mission and Evangelism.

11. REPORT OF THE PROGRAMME SUB-COMMITTEE

Dr Nababan presented the rest of the report of the Programme Sub-committee as follows:

A. Ecumenical News Service (ENS)

1. The Programme Sub-committee received with interest the report on the proposed Ecumenical News Service.

2. The Committee accepted that there is need for more professional and effective presentation and communication of ecumenical news to the media and that complementary approaches are necessary to meet the needs of different constituencies.

3. The Committee felt that the rationale for an Ecumenical News Service needs further clarification. More information is needed in relation to the proposed news agency on the following:

   a) the organisation and function of the Department of Communication of the WCC with regard to news and information;

   b) the accountability and relationship of the proposed agency to the sponsoring bodies;

   c) the financial implications of the proposal, both immediate and long-term.

The Executive Committee took note of these comments. The Report would go to the Committee on the General Secretariat for further discussion and response.

B. World Conference on Mission and Evangelism

Dr Wilson raised a question regarding the report on the San Antonio Conference. She regretted that only a summary report of this major conference was to be shared with members of the Central Committee, and she asked how they could be expected to commend it to the churches without having access to the relevant material. The Executive Committee was assured that the full report would be sent to members of Central Committee and to member churches from Geneva as soon as it is available, but for the Moscow meeting it had been felt expedient, for logistical reasons, to distribute a summary version.

C. Invitation to meet in Norway

In a closed session on 16 July in Moscow there was a full discussion regarding the invitation from the Church of Norway for the Executive Committee to meet in Oslo in September 1990. Mr Voksoe reminded the Committee that no major WCC meeting had taken place in Norway for 41 years.

The main issue for debate was the fact that this meeting would take place only a few months before the Assembly, and it had been envisaged that it would be in Geneva immediately following the meeting of the APC. The General Secretary felt that this particular meeting should be held in Geneva, while several members of the Executive Committee felt strongly that the value of local visitation was sufficient to overcome the logistical difficulties.

The Executive Committee voted in favour of accepting the invitation to meet in Oslo in September 1990.

12. REPORT OF NOMINATIONS SUB-COMMITTEE

Dr Talbot presented the rest of the report as follows:

A. Seventh Assembly Participants

The Sub-committee recommended that

a) the Roman Catholic Church be invited to send 20 delegated observers to the Seventh Assembly;

b) 15 guests of other faiths be invited, names to be proposed by the Sub-unit on Dialogue with people of other Faiths;

c) a maximum of 12 Advisers for the Assembly Worship Committee be invited, names to be proposed by the AWC;

d) a maximum of 75 persons be invited as Advisers for other aspects of the assembly programme (e.g. sections, plenary speakers, committees, etc), names to be proposed by the General Secretary.

The Executive Committee agreed to these recommendations.

B. Vacancies on Committees and Commissions

1) Central Committee

The Sub-committee proposed that the Executive Committee recommend that the Central Committee

- accept the proposal from the Methodist Church of Malaysia that the Rt Rev. Denis C. Dutton take the place of Mr Datuk Yao Ping Hua as a member of Central Committee;

- accept the proposal from the Romanian Orthodox Church that Bishop Nifon Ploiesteanul, the new head of the Church's Department for Ecumenical Relations, take the place of Bishop Vasile as a member of Central Committee.

2) Commissions and Working Groups

CICARWS Commission
The Sub-committee proposed that the Executive Committee recommend that the Central Committee

- accept the proposal from the Ethiopian Orthodox Church, Holy Synod, Development and Inter-Church Aid Department, that Ato Haddis Terefe take the place of the late Ato Zemedhun Bezuwork as a member of the CICARWS Commission.

3) Assembly Planning Committee
The Sub-committee proposed that the Executive Committee recommend that the Central Committee

- replace Ms Olivia Muchena, United Methodist Church, Zimbabwe, who has been unable to attend any meeting of the APC, by Ms Virginia Gcabashe, Methodist Church, South Africa.

The Executive Committee agreed to these recommendations.

C. Application for Membership

The Sub-committee proposed that the Executive Committee recommend that the Central Committee

accept the application for full membership in the World Council of Churches of the Kiribati Protestant Church (KPC), Pacific.

Mr Faa'alo spoke in support of the recommendation. He noted that this church has several emerging leaders and he hoped that membership in the WCC would help to facilitate their wider participation in the ecumenical movement. According to normal WCC practice, the church should be visited officially before being accepted into membership; plans were underway for this to be done.

The Executive Committee agreed to this recommendation.

Dr Wilson raised the question of the relationship of member churches to the WCC. She asked that consideration be given to a more formal way of accepting churches into membership by using the occasion to remind them of their commitment in joining the WCC, including their financial commitment. It is important not only for the church to be visited by representatives of the Council but for them to visit the Council. Dr Wilson suggested that the following proposal be given to the APC for consideration:

that the forthcoming Canberra Assembly include an agenda item that would publicly highlight the acceptance of new member churches into the World Council of Churches, giving particular attention to the expected contributions (financial or in kind) of the new church to the WCC, and that this proposal be communicated to the Assembly Planning Committee.

The Executive Committee agreed to this proposal.

D. Application for Affiliation

At a later session, an application for affiliation by the Melanesian Council of Churches was brought to the Executive Committee for consideration. The Committee agreed to recommend that the Central Committee accept this application.

E. Membership of the Committee on Public Issues

The Sub-committee proposed that the Executive Committee recommend that the Central Committee appoint the following as members of the Committee on Public Issues: Dr Wilson (Moderator), Dr Buevski, Ms Gcabashe, Ms Jarjour, Archbishop Keshishian, Bishop Kruse, Dr Nababan and Ms Skuse. It was also proposed that the following be appointed as advisers to the Committee: Dr van Boven, Mr Chipenda, Ms Gruber, Ms McMaster, and Dean Kameeta.

The Executive Committee agreed.

F. Membership of Group on Programmatic Reorganisation

In a special closed session on 16 July, the Executive Committee discussed the proposal that it recommend to Central Committee to set up a Group to study the programmatic life of the World Council of Churches, reshape it, and bring concrete proposals for action to its meeting in March 1990. In a closed session, several names were suggested for proposal to the Central Committee, on the understanding that the Central Committee should be free to add additional names if it so wished.

13. REPORT OF THE FINANCE SUB-COMMITTEE

Dr McCloud presented the report as follows:

As was already indicated in the introductory report, the Sub-committee met together with the Finance Committee of the Central Committee. Most of the items on the agenda were related to Central Committee issues and will be reported to the Central Committee directly.

However, some items were considered that pertain to the Executive Committee and are reported here for the information of this Committee.

1) Financial implications of Staff Apointments

The staff appointments presented to this Executive Committee by the Staffing Sub-committee are for positions that are included in the 1989 and 1990 budgets.

2) JPIC

The Finance Committee considered the revised budget for the JPIC Convocation according to the initial plan for 550 participants, and has approved it for a total of Sfr 1,575,000.

While there is extra income available, and this budget is reduced, the Committee recognised that there is still a shortfall of between Sfr 50,000 and 250,000. Should the Central Committee decide to proceed with the initial plan rather than with the contingency plan for a smaller meeting envisaged by the Preparatory Group, the Finance Committee will be proposing financial means to the Central Committee as a guarantee against such a shortfall.

3) Use of Undesignated Interest earned on General Funds of the Council

The Finance Committee received a report that had been requested by the Executive Committee on an evaluation of the use of undesignated interest so far for new, short-term experimental programmes of the Council that could not otherwise be funded. Some Sfr 800,000 have been distributed since 1986, and the Committee satisfied itself that the funds had been used for the purposes and in the spirit for which such funds had been designated. The Finance Committee requested that a fuller report be shared with the members of Central Committee at the March 1990 meeting.

The Executive Committee received the report with appreciation.

14. ACCESS TO TAPES OF CENTRAL COMMITTEE

The General Secretary explained that all open plenary sessions of Central Committee are recorded and the tapes are kept in the sound archives of the Council. It has been the practice for the Communication Department to provide copies of tapes to journalists and participants on request, since anyone is free to record if they wish in an open session. Following the Hanover 1988 meeting, a request by a participant for a recording of a particular session was brought to the attention of the Officers, who looked into the matter. Due to the delicate nature of the session concerned, the Officers ruled that official tapes should not be shared with people beyond Central Committee for a period of 20 years. Now the Communication Department colleagues are asking the Officers to reconsider this decision which they see as detrimental to their relations with the press. The General Secretary asked for the advice of the Executive Committee on this matter.

Several members expressed surprise and concern that sessions of Central Committee are recorded at all, and some felt that this should not be done, at least not without the knowledge of all members of Central Committee. The General Secretary was urged to inform Central Committee that open sessions are recorded.

Mr Kok said that the purpose of recording sessions was also for archive purposes. He felt that the meetings of Central Committee have been successful in helping the member churches and the wider public to get a fuller picture of the Council. To cut out an important tool in communicating these meetings would be, in his opinion, disastrous. If access to coverage of public plenaries is limited, this will affect the credibility of the WCC. Other international bodies (e.g. UN, ILO, ICRC) and church bodies (like LWF, NCCCUSA) also record public sessions.

Archbishop Makhulu said that press conferences and press releases should give sufficient material for the use of journalists. Since some of the issues discussed by Central Committee are highly sensitive, and members come from different parts of the world which have different understandings of openness so that what appears to be an innocent statement to some may be costly for others. He felt that ground rules should be developed so that some measure of protection can be offered to those involved in sensitive situations.

It was agreed that staff be asked to draft a series of rules incorporating criteria according to which this service can be provided on request.

15. DATES OF NEXT MEETINGS

22-24 March 1990 - Executive Committee, Geneva
24-31 March 1990 - Central Committee, Geneva

22-29 September 1990 - Executive Committee, Oslo, Norway.

16. CLOSING ACTIONS

Dr Held expressed thanks to all who had facilitated the smooth running of the meeting:

- His Eminence Alexander, Archbishop of Dmitrov, Rector of the Moscow Theological Academy,
- The Very Revd Archimandrite Theognost, Father Superior of the St Trinity Monastery of Zagorsk,
- Students of the Academy who helped with transportation, luggage, etc. and those who sang at the evening concert and during morning worship,
- Fr Vladimir Ivanov who led meditations at morning worship,
- Those who served tea and coffee and meals at the Academy,
- The hotel staff,
- The interpreters: Roswitha Ginglas, Ursula Zierl, Ludmila Tkachuk, Mstislav Voskresensky, Alexander Melnikov, Vasily Makhnev;
- The sound technicians: Rev. Alexander Maximov, chief engineer, and engineers Mr Peter Maximov and Mr Nikolai Trofimov;
- Ms Rosemary Green, minute writer
- Ms Kathrin Hemman, administration
- Ms Jean Stromberg

APPENDIX I

ATTENDANCE

PRESENT

Presidents:	Dr Marga Bührig
	Metropolitan Dr Paulos Mar Gregorios
	Landesbischof Dr Johannes Hempel
	Most Rev. Khotso Makulu
	Very Rev. Dr Lois M. Wilson
Officers:	Rev. Dr Heinz Joachim Held (Moderator)
	Dr Sylvia Ross Talbot (Vice-Moderator)
	Rev. Dr Emilio Castro (General Secretary)
Members:	Ms Annathaie Abayasekera
	Metropolitan Antonie of Transsylvania
	Archbishop Athanasios of Beni Souef
	Mr John H.Y. Briggs
	Rev. Puafitu Faa'alo
	Ms Joyce Kaddu
	Archbishop Kirill of Smolensk
	Dr Janice Love
	Rev. Dr J. Oscar McCloud
	Ephorus Dr S. A. E. Nababan
	Rev. Meinrad Piske (on 16 July)
	Ms Jean Skuse
	Bishop Dr Karoly Toth
	Mr Per Voksoe
Consultants:	Ms Ruth Esche
	Pasteur Jacques Maury
	Rev. Dr Avery Post
	Bishop Serguei of Solnechogorsk
Staff:	Rev. Samuel Amirtham
	Ms Midge Béguin-Austin
	Prof. Ion Bria
	Rev. Joan Campbell
	Mr Patrick Coïdan
	Mr Trevor Davies
	Rev. Volkmar Deile
	Ms Yvonne Fernandes
	Ms Nicole Fischer
	Rev. Dr Günther Gassmann
	Rev. Wesley Granberg-Michaelson
	Rev. Anna Karin Hammar
	Dr Dan Kaseje
	Mr Jan Kok
	Mr Ninan Koshy
	Rev. Terry MacArthur
	Mr Michel Monjol

Dr Cyris Moon
Dr Preman Niles
Ms Mercy Amba Oduyoye
Mr Oh Jae Shik
Rev. William Perkins
Mr Hugh Pettingell
Rev. Barney Pityana
Dr Klaus Poser
Prof. Todor Sabev
Rev. Carlos Sintado
Ms Ruth Sovik
Mr Matthew Stevenson
Ms Jean Stromberg

Guests: Mr John Esche
Mrs R. McCloud

Interpreters: Ms Roswitha Ginglas
Mr Vasily Makhnev
Mr Alexander Melnikov
Ms Liudmila Tkachuk
Mr Mstislav Voskresensky
Ms Ursula Zierl

Minute writer: Ms Rosemary Green

Administration: Ms Kathrin Hemmann

APOLOGIES

Presidents: Dame R. Nita Barrow
His Beatitude Ignatios IV of Antioch
and All the East

Officer: His Eminence Chrysostomos,
Metropolitan of Myra (Vice-Moderator)

Members: Mr Bena Silu
Dr Aaron Tolen

APPENDIX II

MEMBERSHIP OF SUB-COMMITTEES

SUB-COMMITTEE ON PROGRAMME

Metropolitan Chrysostomos - Moderator (not present)
Metropolitan Antonie
Dr Marga Bührig
Metropolitan Dr Paulos Mar Gregorios
- Acting Moderator
Bishop Dr Johannes Hempel
Patriarch Ignatios IV (not present)
Ms Joyce Kaddu
Dr Janice Love
Ephorus Dr S.A.E. Nababan
Dr Aaron Tolen (not present)

SUB-COMMITTEE ON FINANCE

Rev. Dr J. Oscar McCloud - Moderator
Mr Béna-Silu (not present)
Rev. Puafitu Faa'alo
Ms Jean Skuse
Mr Per Voksoe
Very Rev. Lois Wilson

SUB-COMMITTEE ON STAFFING AND NOMINATIONS

Dr Sylvia Ross Talbot - Moderator
Ms Annathaie Abayasekera
Archbishop Athanasios
Dame R. Nita Barrow (not present)
Mr John H.Y. Briggs
Archbishop Kirill
Archbishop W.P.K. Makhulu
Rev. Meinrad Piske (not present)
Bishop Karoly Toth

APPENDIX III

SPECIAL FUND TO COMBAT RACISM

Grants allocated for 1989

I. GROUPS OF THE RACIALLY OPPRESSED

	US Dollars
AFRICA	
1. African National Congress (ANC) *	100.000
2. Pan Africanist Congress of Azania (PAC) *	67.000
3. South African Congress of Trade Unions (SACTU) *	20.000
4. South West Africa People's Organisation (SWAPO) *	165.000
	352.000
ASIA	
Japan	
5. National Christian Coalition on Alien Registration Issues "Gai-Ki-Kyo" *	6.000
6. National Conference of Minority People in Japan *	4.000
	10.000
OCEANIA	
Australia	
7. Pilbara Aboriginal Language Centre	6.000
New Zealand	
8. Kia Mohio Kia Marama Trust *	6.000
9. Te Runanga o Ngai Tamarawaho	6.000
10. Waitangi Action Committee	6.000
	24.000
EUROPE	
Federal Republic of Germany	
11. Initiative Schwarze Deutsche (ISD) *	10.000
12. Federation of the Workers Association from Kurdistan in FRG (KOMKAR)	6.500
13. Zentralrat Deutscher Sinti und Roma *	5.000
France	
14. Fédération des Travailleurs d'Afrique Noire Immigrés (FETRANI)	6.000
15. Mouvement pour la Difense des Droits de la Femme Noire (MODEFEN) *	5.000
United Kingdom	
16. Association of Black Clergy	5.000
17. Claiming The Inheritance *	3.000
18. Evangelical Christians for Racial Justice	6.500
19. Federation of Black Housing Organisations	6.500
20. Scottish Asian Action Committee	5.000
	58.500
total carried forward	444.500

	total brought forward	444.500
LATIN AMERICA		
Brasil		
21.	Centro Ecumenico de Cultura Negra (CECUNE)	3.500
22.	Centro Educacional Quilombo Ltda e Associaóao Cultural Joao Candido *	3.000
23.	Grupo Grito De Liberdade	3.500
24.	Uniao das Naóoes Indigenas (UNI) *	10.000
Costa Rica		
25.	Coordinadora de la Pastoral Aborigen (COPA)	6.500
PERU		
26.	Moviamento Negro Francisco Congo *	2.000
		28.500
NORTH AMERICA		
Canada		
27.	Indigenous Survival International (ISI)	6.000
28.	Office of the Gitksan and Wet'suwet'en Chiefs (formerly Gitksan-Wet'suwet'en Tribal Council)*	5.000
29.	Tsawout Band	5.000
USA		
30.	Black Hills Sioux Nation Treaty Council	6.500
31.	Concilio Puertorriqueno Contra el Racismo	10.000
32.	Legal Defense Fund, Inc.	5.000
33.	People United to Lead the Struggle for Equality *	6.500
34.	Robeson County Black Caucus	6.500
35.	Sandy Chavis Defense Fund	6.500
36.	Southern Organising Committee for Economic & Social Justice (SOC) *	5.000
37.	Training and Research Institute on Migration (TRIM) *	5.000
		67.000
	Total Groups of the Racially Oppressed	540.000

II. SUPPORT GROUPS

ASIA		
Japan		
1.	Japan Anti-Apartheid Committee *	6.000
OCEANIA		
New Zealand		
2.	Programme on Racism, Conference of Churches of Aotearoa/New Zealand	5.000
EUROPE		
Belgium		
3.	Service Social des Etrangers (SSE) *	5.000
	total carried forward 11.000 +	5.000

	total brought forward 11.000 +	5.000
Federal Republic of Germany		
4.	Arbeitskreis "Kein Geld für Apartheid"	2.000
5.	Anti-Apartheid Movement (AAB) * and	
6.	Information Centre on Southern Africa (ISSA) *	6.000
France		
7.	Movement Anti-Apartheid of France *	5.000
The Netherlands		
8.	Shipping Research Bureau	5.000
Switzerland		
9.	Aktion Südafrika-Boykott	2.500
10.	Mouvement Anti-Apartheid de Suisse (MAAS) *	2.500
United Kingdom		
11.	Namibia Communication Centre *	5.000
12.	Scottish Committee - Anti-Apartheid Movement *	5.000
13.	Wales Anti-Apartheid Movement *	4.000
14.	West Midlands Anti Deportation Campaign	2.000
		44.000
LATIN AMERICA		
Brasil		
15.	Comite Brasileiro de Solidariecade aos Povos da Africa do Sul e Namibia (COMAFRICA)	5.000
NORTH AMERICA		
USA		
16.	American Committee on Africa (ACOA) *	6.000
17.	Caniccor Research	5.000
18.	Centre for Democratic Renewal *	5.000
19.	International Campaign to Free Geronimo Pratt	5.000
20.	Legal Assistance Project for the Cheyenne Arapaho Tribes (LEAPCAT) *	5.000
21.	Lutheran Human Relations Association of America	4.000
22.	National Interreligious Coalition on Civil Rights	5.000
		35.000
	Total Support Groups 95.000	
	Total Allocations for 1989	635.000

Total of Groups receiving grants: 59

(*) Groups which have received grants in former years

APPENDIX IV

REPORT OF THE AD HOC GROUP ON PROGRAMMATIC REORGANIZATION TO THE WCC EXECUTIVE COMMITTEE, July 1989

I. THE VISION OF THE WORLD COUNCIL OF CHURCHES

A. The Nature of the Vision

1. The ecumenical movement has been one of the foremost influences in the Christian history of this century, and the World Council of Churches is one instrument by which the movement is made effective. The Council is aware of the ecumenical tradition and of those whom the Holy Spirit has enabled to form it. With that foundation the Council is looking to the future.

2. The fundamental identity of the Council is that it is a council of churches. The founding vision of the WCC, that it should relate directly to the "local" (that is, national) churches and to their life, is reaffirmed. It is from the local churches, as they express the gospel in the proclamation, witness, mission and service of the church in each place, that the Council draws its life and in whose service it exists.

3. In this service the Council has a double mandate. It is called both to serve and to pioneer. As a servant of the churches, the task is to support their common search for unity and for mission and service to a world crying out for both meaning and renewal.

4. The churches also expect inspiration and initiative from the WCC, and many look to it to play a witnessing role as Christians meet contemporary challenges. The service of the Council may thus take the form of challenging the member churches to proclamation and witness on behalf of the gospel, sometimes in unpopular ways. This crucial dimension has undoubtedly served the churches themselves, but it is essential also that this fellowship of churches should listen in prayer and discernment to what the Holy Spirit is doing within the life of the member churches, and in the world.

B. A multi-faceted Vision

5. The WCC exists "to call the churches to the goal of visible unity in one faith and in one eucharistic fellowship".

> That calling is to express the unity already given by God in the cross, resurrection and lordship of Christ, so that in faith, in ministry and in sacraments the unity of the body may be revealed, and in love and hope each member may share the joys and sorrows of the whole.

The WCC exists "to facilitate the common witness of the churches in each place and in all places".

> That calling is to reveal more fully that there is one action of God in Christ for the world's salvation, to be made known in the great diversity of human conditions and cultures.

The WCC exists "to support the churches in their worldwide missionary and evangelistic task".

> That calling is revealed as we demonstrate that there is only one church of Jesus Christ which is committed to witnesss to the saving purpose of God and which offers this witness locally, in each nation, and across the world.

The WCC exists "to express the common concern of the churches in the service of human need, the breaking down of barriers between people, and the promotion of one human family in justice and peace".

> That calling expresses the unity already given to the world by the creation as God's good act, and the breaking of unity by all the divisions caused by sin. The church everywhere is called to common action and continual action so that God's purpose for the human community may be fulfilled.

The WCC exists "to foster the renewal of the churches in unity, worship, mission and service".

> That calling is focused in common prayer, that as the churches meet each other, so they may meet the Lord of the church, recognise again his healing grace, hear again his challenging word, see again that empty tomb, and so receive him that he may live in the church and the church may live in him.

6. These five aspects of the World Council of Churches are in harmony with each other. The centre of it all is the gift of God in Jesus Christ. That is central to our human history, the point at which God came to the creation, the light which enlightens every human being becoming one of us. That is central for our struggle with the powers of this world. It is central for the nature and purpose of the church. Because creation is one and redemption is one, therefore the church is called to be one to serve the world, and to witness to the Kingdom of God made present in Jesus Christ.

7. The Council is a fellowship of churches, in order that they may increasingly reveal that unity. The Council is the churches worshipping, discussing, serving, evangelising together. As the churches meet together, crossing all the boundaries of language, culture and tradition, so each church is challenged to live as a member of the global fellowship. Can we show, in every local congregation, that there is only one gospel, only one salvation, only one world? Our commitment to the ecumenical vision implies that objective.

8. At this point in history, it becomes increasingly plain that the great threats to human life are international. The Council has been created to serve the churches across the globe, and to give evidence that the body of Christ lives not for itself but for humanity and its salvation. This means challenges and changes ahead for the Council and the member churches as the Holy Spirit equips us in truth and love to share in the renewal of God's creation.

C. A Vision for a Complex and Plural Context

9. At the same time, the vision must be pursued within an increasingly complex situation in both the churches and the world.

10. The fellowship of churches understands increasingly the full dimensions of the unity to which it is called. The life and programmes of the WCC should foster the creative interaction, and the mutual sharing and enrichment, of the gifts of the diverse confessions and traditions of all its member churches, and of a broad range of their members.

11. The Council must relate to the unity not just of the churches but of the whole human community. The ecumenical affirmation is that "the oikoumene is the whole inhabited earth, not just the 'Christian' part of it". The churches in pursuing the quest for their visible unity, proclamation and mission are called to be a "sign" of that unity of the whole human community which is God's saving will for humankind.

12. The Council and all the member churches are accountable to God for their participation in the reconciling of the whole creation to its creator. The Christian vision of the inter-related life of the universe - wonderful, mysterious and finite - needs to inform the scientific, economic and political strategy of our time.

13. The Council must relate to a bewildering variety of expressions of the ecumenical quest - to "official ecumenism", sponsored by the churches and pursued through multilateral and bilateral dialogues; to an "ecumenism of shared life" among local church groups; to an "ecumenism of action" among Christians of different confessions and traditions who find their unity in the common commitment to causes of mission, of justice, peace and the integrity of creation. One central problem is how to relate to all the "levels" of the present ecumenical movement while retaining our identity as a council of churches.

14. The Council is faced by dramatically changing patterns of Christian life and witness. The areas of fastest church growth are outside Europe and North America and this creates a different balance in the world fellowship; new forms of biblical interpretation and theology are emerging; in some areas, the traditional "carriers" of the ecumenical vision now find themselves marginalised and out of touch with the majority of Christians. The vision must recognise and deal creatively with these challenges.

15. The Council recognises that even as economic and political power shifts and develops, the number of the materially poor and marginalised continues inexorably to increase. They have common cause with one another, be they from south, north, east or west. Though largely unrepresented in church structures, and often absent from the churches entirely, they challenge us with God's call for justice for all humankind, created in God's image. The ecumenical vision requires action that justice be done in all areas and regions of the world.

II. THE PRESENT STRUCTURE

A. Introduction

16. In the past, the vision and purposes of the World Council of Churches have been carried by various structures. It was the last systematic review and restructuring of the WCC in 1971 which created our present three units, as well as making other basic changes. The attempt at that time was to enable staff groups to be mobilised for specific projects by giving broad mandates to the three larger units, and then enabling specific functions of the Council to find expression as flexible sub-units. However, these sub-units, according to the report in 1971, "are not conceived as permanent; rather, they may undergo alteration as need arises". In addition, the discussion on restructuring at that time continually stressed the goals of "simplification" and better "coordination" in the WCC's organisation.

17. The current sub-units have a variety of histories. Their substantive focus is in some cases quite distinct, while for others there is considerable overlap in the issues they address. Diverse styles and methods of work are evident, and there are varying degrees of autonomy among the sub-units. Such differences in autonomy arise from the sub-units' historical background, from their different constitutional bases, from diverse constituencies, from the specialisation of programmes, and from the variety of ways the Council receives funding and other resources. Administrative and programmatic accountability for sub-unit staff is located primarily in the sub-unit structures, not in the units or in the Council as a whole.

B. A Helpful Basis

18. Various purposes of the WCC have been carried out well through our present structure. For instance, it has offered access to the member churches of the WCC to present directly their concerns. The WCC remains the one unique place where the churches can gather ecumenically on a global level to share in dialogue and common action. Certain aspects of the current structure allow for creativity and participation. The breadth of concern and interests expressed through WCC programmes is impressive. The Council demonstrates visibly the global interaction of Christians and makes it possible for the whole church to stand beside Christians in crisis situations.

C. Significant Limitations

19. Yet it is clear that the goals of the 1971 restructuring have not been fully achieved. Problems identified at that time have continued, and additional difficulties have arisen. After living with this structure for nearly two decades, it has become timely to evaluate also its shortcomings. Several generally shared perceptions about basic problems of the present structure have become evident. Self-critical appraisal of the Council's life is evidence of openness to structural change, although such changes alone cannot ensure new spiritual vitality, coherence and strength for the Council's witness. These include the following:

a) There are too many programme thrusts of the WCC. As new challenges have arisen, the response has been to create new sub-units or other programme divisions to deal with them. But these then have such specific mandates that they cannot respond to the next set of challenges. Meanwhile the churches feel overwhelmed by the number and diversity of our programmes.

b) The many sub-units create difficulty in relating to overall emphasis or oversight. This results in too little interaction among sub-units and an unacceptable level of duplication of work. It is almost impossible to respond to the need for overall staff balances within the small sub-units. Similarly, at the unit level, it is difficult to develop inter-unit and inter-disciplinary programmes. A related issue is that structures of programme oversight (working groups, commissions) differ from one sub-unit to another.

c) There has been an increase of administrative and decision-making centres, and a related confusion of roles of Central Committee, unit commitees, commissions, working groups, etc. The intention of the 1971 restructuring was to reduce administrative centres to three (the unit committees), with sub-unit working groups as ad-hoc and advisory. But the working groups have evolved into decision-making and administrative centres, and the role of the units has remained ambiguous.

d) Tension and difficulty has arisen over questions of participation in WCC decision-making structures. Attempts have been made to make these structures, and our working style, more participatory. Sometimes this has left behind those persons in the life of the member churches who have a greater role in decision-making. And yet the structures of the WCC are still seen as being not participatory enough, reflecting the gap still existing between the WCC and its member churches in the understanding and implementation of participation. Many member churches are not represented in decision-making bodies.

20. Our present structures also have made it difficult for sufficient energy and attention to be devoted to other necessary purposes. For instance:

a) It has been difficult to concentrate attention on any central focus of the WCC. The agendas of the individual sub-units often become so dominant that their place within the broader context of the WCC is neglected. This is one reason for the succession of special demands for "over-arching" or "integrating" themes (vital and coherent theology, gospel and culture, JPIC, the call for an integrated intellectual framework for our different programmes).

b) There is no systematic, Council-wide mechanism to discern emerging needs for new programmes, to screen programme proposals, to review existing programmes, or to conclude programmes where necessary.

c) Member churches sense keenly a lack of that concentrated attention which is necessary to maintain healthy relationships with them. Additionally, the Council has little capacity or resources for relating creatively to a broad range of ecumenical partners beyond our member churches - Christian World Communions, non-member churches, new ecclesial communities, local, national and regional councils of churches, movements, action and other groups, etc. This fundamental weakness is urgently in need of correction.

d) The structures and working style within the Ecumenical Centre do not enhance sufficiently the building of community,the nurturing of spirituality, or transparency in relationships to one another.

e) The Council lacks a process for identifying and nurturing leadership for itself and the ecumenical movement.

21. All these problems must be addressed in the guidelines and in any specific models for changes in our structure.

III. GUIDELINES FOR RESTRUCTURING WCC PROGRAMMES

A. General Principles: Empowerment and Accountability

22. Structures must now be fashioned which embody the classic vision of the WCC, yet are flexible enough to respond to the challenges and opportunities of today.

23. New structures should:

- liberate spiritual, human and intellectual resources for enhancing the common life of the churches, for discerning the signs of the times, and for our tasks of proclamation, mission and service;

- enable the Council to make a critical application of the vision: to determine what new programmes to adopt, to evaluate programmes, to adapt viable on-going programmes to changing needs, and to bring to an end those which have fulfilled their possibilities;

- acknowledge contending needs and perspectives in the Council while avoiding unnecessary tensions and competition. Difficulties sometimes arise, for example, over the need to include both the designated leadership of the churches and fuller representation of the diversity of their members; or the need for those with specialised knowledge and those who bring a more general background of Christian life.

24. In light of the vision of the WCC and of the shortcomings of our present structures, the following guidelines for restructuring have been identified. Any structural changes should contribute to:

(1) Projecting more clearly the **vocation** of the WCC;

(2) Expressing more clearly the **biblical and theological basis** which undergirds WCC programmes;

(3) Building a more **relational style** of work;

(4) Enabling a more **participatory community** of the people of God;

(5) Increasing **flexibility** to respond to specific needs, to anticipate concerns, and to conclude programmes.

B. Application of the Guidelines

25. These guidelines could suggest a variety of structural changes. Listed below are some of the ways in which each guideline could give direction for specific structural changes.

Guideline 1 **Towards a clearer identity and profile of the WCC**

This implies:

- a clearer responsibility structurally for selecting programmes which take full account of the vocation of the WCC;

- a programme structure so logical and open that the Council's work may be readily interpreted to the churches and the general public.

Guideline 2 **Towards expressing more clearly the biblical and theological basis of WCC programmes**

This implies:

- more adequate interaction between action and reflection in the context of prayer;

- articulation and regular re-examination of the theological rationale for each and all WCC programmes.

Guideline 3 Towards a more relational style of work

a) This would increase involvement of the churches in the life of the WCC, and promote closer relationships among the member churches. This implies:

   - involvement of more member churches in creating and reviewing WCC policy;

   - better integration of the ecumenical vision into the life of local churches;

   - accommodation of more diversity in responses to WCC initiatives, allowing for the diverse situations and possibilities of the churches;

   - increasing the variety of forms of regular involvement of the churches in WCC work;

   - more deliberate use of staff travel and church visits, in order to listen to the needs and concerns of the churches, to share in their life, and to represent the Council as a whole and interpret its programmes and concerns;

   - increased attention to, and provision for, facilities for two-way communication with member churches;

   - a longer time for churches to take up new issues and follow them through - including careful preparation for follow-up and future action.

b) It would enable creative relationships with a broad range of ecumenical partners: non-member churches, new ecclesial communities, movements and action groups, local, national and regional councils of churches, Christian World Communions, etc. This implies:

   - concentrated staff attention and responsibility for relationships;

   - expressing global concerns and perspectives regionally, and regional concerns and perspectives globally;

   - openness to programmatic participation of these partners.

c) It would enable closer inter-relationships among the programmes of the WCC. This implies:

   - more structural encouragement for such interaction;

   - a style of transparency in all programmes;

- encouraging member churches to express their deeper needs to the world fellowship, particularly those churches which feature international issues at the expense of their local mission.

Guideline 4 **Towards enabling a more participatory community**

This implies:

- a recognition that member churches have a diversity of members (e.g. age, gender, language) and that many churches include a variety of constituencies. The Council will therefore seek to encourage all these to share in the ecumenical movement;

- more provision for the dialogue of traditions and cultures which is needed, including a better-developed pattern of listening to one another;

- greater opportunity for common worship (in accordance with WCC practice) at all levels of the Council's life to be used fully and gratefully.

Guideline 5 **Towards increased flexibility to respond to needs, to anticipate concerns, and to conclude programmes**

This implies:

- grouping programmes into fewer, more focused and more flexible administrative units;

- fewer permanent centres of programme oversight (e.g. commissions, working groups) and more use of ad hoc advisory groups for specific programmes, with due attention to the varieties of ecumenical concerns and expertise;

- mecahnisms for anticipating, reviewing, evaluating and terminating of programmes and for establishing new ones;

  - more diversity in working methodologies, including a regular assessment of the kind of committee/methodology most appropriate for specific work.

C. Vision and Financial Realism

26. Any proposed new structure should relate realistically to our expected resources.

This implies:

- an increased importance given to advance planning of the work of the WCC in relation to projected resources;

- a closer linkage of communication, interpretation and income development;

- a closer coordination of these functions with the relationships responsibility of the Council;

- prayerful expectation that a Council responding to the great needs of Christian witness in the world will receive adequate financial support.

IV. PROPOSALS

27. The above reflections by the Ad-hoc Group have led to specific proposals ian two distinct but inter-related areas. The Executive Committee may ask the Central Committee to initiate action in these areas at its meeting in Moscow in July 1989.

28. The first area is the immediate programmatic reorganization of the WCC in light of the above guidelines and the lengthy process of staff discussion on the future of the WCC. The occasion for a new mandate after the Seventh Assembly provides the opportunity for rethinking and reorganizing the programmatic work of the Council, especially of its Geneva headquarters, in order to correct some of the shortcomings which have been identified. Since this could be accomplished by the action of the Central Committee, the Ad-hoc Group requests that the Executive Committee recommend to the Central Committee that they set up a group to study the programmatic life of the Council, reshape it, and bring concrete proposals for action to the meeting of the Central Committee in March 1990, so that the new programmatic organization could be put into effect in the period beyond the next Assembly.

29. The following proposals are offered for the programmatic reorganization of the WCC:

A. **The present unit structure should be concluded**. The last Structure Committee (1971) recommended the organisation of the Council's programmatic work under three Units, which were to serve as the basic units of administrative and decision-making centres. The unit structure has in a number of instances helped to increase cooperation and collaboration between the sub-units, and has also helped to facilitate some unit-wide programmes. But the sub-units have tended to become independent administrative units, and the overall experience shows that the three-unit structure has served its purpose and should be ended.

B. **The present programme centres (sub-units) should be regrouped into a smaller number of administrative structures**. The present 15 sub-units were created to respond to specific programmatic concerns at different points in the Council's history. This has led to an unacceptable level of overlapping and duplication of work. The reorganisation of the programmatic life of the Council should now move in the direction of simplification and greater flexibility.

C. The relationship of the Council to its member churches, and other constituencies such as Christian fellowships, needs special attention and staff time. In the course of its programmatic work, the Council relates to its member churches and other constituencies. But there is scope for a more intentional and organised attempt to relate the life of the Council as a whole to its constituencies. This will require special staff time. While our focus will be on relationships with WCC member churches and in the context of our programmatic work, careful attention should also be given to relating on a regular basis to non-member churches, Christian fellowships and other groups outside the life of the Council.

30. In addition, **the Ad-hoc Group requests the staff to bring to the meeting of the Executive Committee in July 1989 some suggestions that illustrate how the programmatic activities might be regrouped beyond the Assembly.**

31. The second area is reflection upon the larger issue of the future of the ecumenical movement as a whole and the place and role of the World Council of Churches within it. Again and again our reflections upon the programmatic reorganisation of the Council have raised fundamental questions about the state of the churches and their ecumenical search in today's world. These in turn raise questions about the nature of the WCC, its relation to its member churches, and other constituencies, and how it can best serve the churches and the ecumenical movement in the future.

32. Study of these larger issues must take place within the framework of wide consultation, sustained over a period of years. **The Ad-hoc Group requests that the Executive Committee recommend that Central Committee initiate this process of consultation at its meeting in Moscow in July 1989.**

33. In such a process of consultation it may be useful to ask the member churches such direct quetions as the following:

- In what way has the Council been a reality in the life of your church? How has your church been served by the Council?

- What are your expectations of the Council? In what areas of work should the Council be engaged?

- What is the understanding of the Council in the life of your church? How has this understanding been formed?

- In what ways can the Council be more directly involved in order to serve you as a member church?

- (And others as appropriate)

34. The Canberra Assembly might also be an occasion for such consultation to be held with the churches. The APC may be invited to consider how such consultation might be incorporated into the programme of the Assembly itself.